

5/26/24 - Acts 24:1-27 - "The Dissonant & Delightful Gospel"

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Date: 26 May 2024

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[0 : 00] Please turn with me to Acts 24, 1-27. And after five days, the high priest Ananias came down to some elders and a spokesman, one Tertullus.

They laid before the governor their case against Paul. And when he had been summoned, Tertullus began to accuse him, saying, Since through you we enjoy much peace, and since by your foresight, most excellent Felix, reforms are being made for this nation, in every way and everywhere, we accept this with all gratitude.

But to detain you no further, I beg you in your kindness to hear us briefly. For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes.

He even tried to profane the temple, but we seized him. By examining him yourself, you will be able to find out from him about everything of which we accuse him.

The Jews also joined in the charge, affirming that all these things were so. And when the governor had nodded to him to speak, Paul replied, Knowing that for many years you have been a judge over this nation, I cheerfully make my defense.

[1 : 24] You can verify that it is not more than twelve days since I went up to worship in Jerusalem, and they did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or in the city.

Neither can they prove to you what they now bring up against me. But this I confess to you, that according to the way which they call a sect, I worship the God of our fathers, believing everything laid down by the law and written in the prophets, having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.

So I always take pains to have a clear conscience toward both God and man. Now after several years, I came to bring alms to my nation and to present offerings.

While I was doing this, they found me purified in the temple without any crowd or tumult. But some Jews from Asia, they ought to be here before you and to make an accusation, should they have anything against me.

Or else let these men themselves say what wrongdoing they found when I stood before the council, other than this one thing that I tried out while standing among them. It is with respect to the resurrection of the dead that I am on trial before you this day.

[2 : 46] But Felix, having a rather accurate knowledge of the way, put them off, saying, When Lysias the Tribune comes down, I will decide your case. Then he gave orders to the centurion that he should be kept in custody, but have some liberty, and that none of his friends should be prevented from attending to his needs.

After some days, Felix came with his wife, Priscilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus. And as he reasoned about righteousness and self-control in the coming judgment, Felix was alarmed and said, Go away for the present. When I get an opportunity, I will summon you. At the same time, he hoped that money would be given him by Paul, so he sent for him often and conversed with him. When two years had elapsed, Felix was succeeded by Porcius Festus.

Desiring to do the Jews a favor, Felix left Paul in prison. This is God's word. The phrase strike a chord can uniquely have two sides of emphasis, two senses to strike a chord.

It could be in a positive sense, kind of like the day I met my wife. You know, I struck a chord with her, right? That's my story.

[4 : 04] That's my side of the story. Don't, you know. You know, that's a positive sense, but sometimes that could be in a negative sense. That's not in my script either, but to strike a positive chord or a negative chord with somebody can really have an interesting effect.

For me, I got a ring on it. So, hey, things are looking good. But a well-timed chord, even in a musical sense, a well-timed chord that struck can stir within us this euphoric, sort of inexplicable delight. Similar to what was just played by our wonderful musicians here at the church. So delightful. But, on the negative side, there are chords on the piano that you can hit that are called dissonant chords.

Chords that make you cringe. Chords that sound unresolved. Chords that make you feel uneasy. Dissonant chords.

Chords. And the text today will strike a chord with all of us. I'm assured of that. It will strike a chord with all of us.

[5 : 29] But whether it's a pleasant chord or a negative chord is completely up to the Holy Spirit's or your reluctance to submit to God's word today. And so, as we look at this passage, we ended last week from Paul's return.

Well, not Paul's return, but Paul's journey to Caesarea. The tribune from last week, he saved Paul from being ripped apart by those Jews within Jerusalem with Ananias leading the charge, it seemed.

And he found himself being transferred in custody to the governor, Antonius Felix in Caesarea. And within five days, the accusers find Paul and they begin another, what's known as a forensic case. Are there any attorneys or attorneys in training or anybody who watched Law and Order one too many times?

Right? Right? Forensic case. There's a certain process that forensic cases are taken down of presenting the introduction of the case.

[6 : 44] This is in Latin, the exordium. The introduction of the case. Which then leads to what happens in the case. The narratio of the case.

What exactly happens? And then into the confirmation, the logical arguments or confirmatio in Latin. Which, if you're a plaintiff, you would just go straight from the confirmatio to the peratio, the conclusion.

But if you're on defense, if you're on the defense side, before you get to your concluding remarks on the trial, you would do your refutatio, the refutatio of the case.

To refute false claims that are being waged at you. This is a forensic case. This is just the structure of checkpoints within a case.

And why is this important? Because we're literally in the courtroom right now with Paul and his accusers. And I think it's beneficial to us to know how the author and how the intended structure of this case unfolds.

[8 : 00] I'm not here to create Latin scholars on all of these terms and terminology. I'm here to help you to understand the text and how it's unfolding so that we may be powerfully impacted by its implications today.

Okay? And so, by the end of our time today, we're going to see and ask a question of why the gospel strikes a chord.

Why does the gospel strike a chord? And what we will discover based upon the information that's given to us today in my own little refutatio for the gospel here before you today.

Before my concluding remarks, I believe that you will understand that the gospel strikes a chord because its truth is in its own defense.

The gospel is self-sustaining, self-defending. And we'll see that unfold in the package today, the sermon package today.

[9 : 16] And so, as we begin, I want to guide our note takers in a sermon title, The Dissonant and Delightful Gospel. God bless you.

And we're going to have three sections unfolding today in this sermon, which will help to reinforce why the gospel strikes a chord, and that being because its truth is its own defense.

Let's dive into this courtroom scene and see what chord it strikes for us. But before we do, let's pray. Let's pray. Father, we pray that at this time, as we open your word and we look to your word to reveal truth and meaning to us, and so that we might be able to be changed by your word, challenged by your word, but even encouraged by your word.

And we pray that as we come to this time, it's not my opinion that's holding the weight in our time of this exposition.

It's your truth that holds all the weight here. And Father, help us unpack that today. We pray this in Jesus' name.

[10:40] Amen. Amen. Amen. And so the first of three sections, I'm just going to lay it out like a courtroom case. This is going to be like Judge Judy.

And so we got the plaintiff. The plaintiff speaks. And the plaintiff, before the plaintiff speaks, verse 1 says, After five days, like we said, the high priest Ananias came down with some elders and spokesmen.

One, Tertullus. And they laid before the governor their case against Paul. They got registered in the courtroom. And they brought their spokesman, Tertullus.

If I mispronounce his name and say Tertullus, please don't stone me. I got Tertullian, the theologian, in my head. And I was even going through in preparation this week.

And I'm like, who is Tertullian? Like, that's not right. Right? So, Tertullus. And so what we have here is an expert oratory.

[11:48] This is what would be known as an attorney to represent the plaintiff's case. And I want you to see that this trial is kind of expedited.

I mean, five days they met the governor here with their spokesman. Now, this is a travel from Jerusalem to Caesarea.

That's like from here to Cleveland. Or at least the suburbs, the southern suburbs of Cleveland. 60 miles or so. And so that would be, you know, if you want to walk to Cleveland, it takes four days. Not my personal testimony, but that's according to Google Walk. And so that's about a four-day travel by foot. So I'd imagine that this five days, they instantly left after Paul was taken in custody. They were on his trail very quickly after Paul left. And look at where they meet. And we labeled that in the text last week as a praetorium.

[12:53] And I'm sure that maybe some of us, I'm not the only one who fell asleep in history class, but a praetorium was a place, a residence of a governor at this time.

Where was this praetorium? This was in a palace. This is Herod the first palace. This palace had a lower, the lower part of this palace.

It had two stories. The lower part was about two-thirds of a football field. It had a central pool. And it had little corridors and like banquet areas in each wing of the palace.

And it even had on the, in the upper palace, it had like an audience hall. And I would imagine that's about where this whole scene plays out. This is a immaculate place.

Roman architecture columns, if you could imagine in your minds. And so they meet at this palace. They send their attorney forward.

[13:52] The Jews are standing behind the attorney. And in verse 2, he had been summoned and Tertullus began to accuse him, saying, he begins his exorism, the introduction of this case.

He says, since through you we have, through you we enjoy much peace. And since by your foresight, most excellent Felix, reforms are being made for this nation.

In every way and everywhere, we accept this with all gratitude. They're saying, Felix, you're doing a great job, buddy. Right?

You're reforming this nation. We show gratitude. In verse 4, he gets to the point, finally. But to detain you no further, I beg you, in your kindness, to hear us briefly.

Now, there's a couple things that get lost in translation. We meet this Antonius Felix, the governor in this time in Caesarea. He's a procurator of all Judea, all Samaria, Galilee, and Persia for nearly a decade, from 52 to 60 AD.

[15:07] And the thing that gets lost in translation for us today is we read this, and we're like, I'm surprised this governor didn't kick these guys in the face.

Like, don't butter me up like that. Just get to the point. Was this flattery, though? I would say no. Because what we perceive as flattery in this culture was actually a type of exorism, an introduction that was expected in cases like this.

This is a cultural way to address somebody in authority, where in our culture, the judge would probably be like, all right, buddy, I'm all buttered up. What do you got for me?

Let's get to the point. Right? Judge Judy demeanor. Like, come on, bud. Get to the point. But we find here, Tertullus is highlighting two virtues of Felix that he desires to leverage upon.

He's a crafty attorney, a crafty orator. And so you better believe the exordium, the introduction of the case, he is going to say things that he's naturally going to leverage in his arguments.

[16:18] And he calls upon two virtues. Felix's ability to establish peace. Felix is the peacemaker. And he's also one of wisdom, of foresight.

And all of which will be leveraged in this case. And so from verse five, all the way to verse nine, this attorney goes from the narratio to the confirmatio to the peratio.

And all the way, just within these quick verses here, it unfolds. Let's see it unfold. The narratio, the, the, of what happens in this case in verse five. For we have found this man, a plague.

How about that for pick me up? One who stirs up riots among all the Jews throughout the world.

And the ringleader, ringleader of the sect of the Nazarenes.

What's his logical argument? He gets into the confirmatio in verse six. He says, he even tried to profane the temple, but we seized him.

[17:29] And to the concluding remarks, peratio, by examining him yourself, you will be able to find out from him about everything of which we accuse him.

And these Jews are like, I don't care what this guy costs us, but he's doing a great job. Look, verse nine, the Jews also joined in the charge, affirming that all these things were so.

Man, they're off to a great start. Tertullus, like any sharp attorney, converts all the religious charges that wouldn't hold up in a Roman court.

He's like, oh, I know how to make this work in a civil case. I know how we can, we can get the death penalty. There's got to be this and this and this. And so, crafty Tertullus converts all these religious charges into civil language, civil offenses, and labels Paul as a plague, a public enemy, agitator throughout the world.

And a ringleader of the Nazarene sect. That's interesting language, the Nazarene sect. And most serious of all, this is where the civil form of this case takes shape.

[18:55] He's a temple desecrator. He's desecrated the temple. Now that in a Roman court could very well result in the death penalty.

Tertullus lays out the defense, and the defense rests upon a plea to this governor, the peacemaker. To punish Paul, the peacebreaker.

And so, as we think about cords being struck, with all these false accusations, I can imagine that many of us become really upset at the lies at this point in this case.

That would probably strike a chord with many of us. In fact, the very language that this savvy attorney makes of Paul being a Nazarene follower would invoke the death penalty that was given to Jesus, received by Jesus through Pontius Pilate, and tactfully associate Paul to follow that protocol. The only justice this attorney is making is that being a Nazarene sect follower and the ringleader is for him to follow the steps of Jesus to the cross and to be executed just like Jesus was.

[20:23] And words matter. Because invoking a legal phrase like this, we might call this guilty by association in a court of law.

And weaponizing Jesus Christ's death in the process. Right? This likely strikes a chord with many, even Paul. But I want us to turn to Paul's defense as he represents himself in this trial.

And we said in section two, as the defendant responds. And in verse 10, it says, And when the governor had nodded to Paul to speak, Paul replied, he begins his exhortium, his introduction.

He says, Knowing that for many years you have been a judge over this nation, I cheerfully make my defense. Quick, straight to the point. Paul's my kind of man. Let's just get right to it.

No buttering up. And then he gets into the narratio within verse 11 of what happened. He says, You can verify that it is not more than 12 days since I went up to worship in Jerusalem.

[21:36] These guys, he's basically saying, I don't got cell phone signal. I couldn't even start a riot by sending a fox with a message to my homeboys. And you're thinking 12 days, I can cause all this destruction.

Really? What happened? It's only been 12 days. And so his confirmatio, in verse 12, he says, He makes logical arguments.

They did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or even in the city. Verse 13, it continues.

Neither can they prove to you what they now bring against me. There's a contrast here between the plaintiff and the defendant at this point.

And I think that it's important to see is that Paul does not need to hire a rhetorically skilled advocate to defend him. Notice Paul does not butter up.

[22 : 41] He doesn't stretch the truth. He simply states what? The facts. States the facts. You see, Paul's defense begins by asserting that his accusers do not have a shred of evidence to prove the charges.

As an attorney might refer to as a burden of proof. None of it exists. This is a sham. And so, being on the defense, he needs to refute.

And so it gets into the refutatio in verse 14, all the way to 16. This is against the first charge. He says, But this I confess to you, that according to the way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law and written in the prophets, having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.

So, I always take pains to have a clear conscience towards both God and man. He says this is not some sect, some offshoot, and some cult-like thing, hearing from some angel in the night, like the prophet Joseph Smith, leading the Mormons.

Right? Paul explains that he is not some renegade Jew off his rocker, leading some underground movement. The sect of the Nazarenes.

[24 : 15] That would be a cool tattoo. Cool leather jacket. Rather, he affirms that he believes in the God of Israel. He believes in the God that they worship and their holy scripture through the Torah and the Pentateuch.

Everything. But all of his central fulfillments pointed to one man, Jesus Christ. In fact, he returns to the central conviction that brought this entire case to Caesarea, which is the resurrection of the dead, which is a reference to the prophets Daniel.

In Daniel 12, too. In Daniel 12, too. Which makes known that one day all will be raised, the just and the unjust, to receive final judgments.

So, refuting that first, those charges about him being some ringleader. Now he needs to get into the real thick of it with the charge that could lead to a death penalty.

And the second half of the refutatio is in verse 17 all the way to 21. He says,

[26 : 29] What he said or she said. There's no witness. If there's no witness, there's no wrongdoing. What's the issue? The issue here has nothing to do with the temple.

It has nothing to do with him. It has nothing to do with any of that. It has everything to do with the doctrine of the resurrection. This struck quite a chord with the Jews all over the world.

You see, by the rule of law, at this point, the case should be dismissed. Here. Should be dismissed.

Let's see how Felix handles it. In verse 22, Felix, having a rather accurate knowledge of the way, put them off. Saying, when Lysias, the tribune, comes down, I will decide your case.

Then he gave orders to the centurion that he should be kept in custody, but have some liberty, and that none of his friends should be prevented from attending to his needs.

[27 : 37] It's like, Luke is making this unlawful action known to us. This whole thing is ridiculous, and Felix knew that the way, he knew about the way.

He knew about the Christians of this sect of the Nazarenes, right? But he still detained him, but we'll just say he posted bond for him.

Have some freedom. And again, for many. This whole thing will strike a chord with us. Right?

Strikes a chord with us.

We feel the anger, the resentment, the bitterness that seems to rise out of our sin nature in the presence of any injustice in this world. That happens.

Striking a chord. If you don't believe me, what would this defense may have looked like had you been on trial? I probably would have been held under contempt of court for the colorful language I would have for these accusers.

[28 : 43] Right? Like, are they out of their minds? To say that I'm desecrating the temple.

Ridiculous. But Paul didn't. But Paul didn't.

And that's something that we should see today. And for that, I think that Luke wants us, and he's writing this account for Theophilus.

He wants us to see that the gospel is self-defending here. That truth reveals innocence and guilt.

And no wonder it strikes a chord. No wonder he's being detained. Right? Let's see this passage kind of end up a little interesting.

And we'll just call that this is a request for more discovery. Any attorney or anybody who watched Law and Order knows that this is just a ridiculous extension of extending a continuation of a case. [29 : 47] The request for more discovery. And so, verse 24, after some days Felix came with his wife, Jerusalem, who was Jewish, and he sent for Paul and heard him speak about faith in Jesus Christ, in Christ Jesus.

And we're probably asking, what in the world is Felix up to? What's he doing? And verse 25, we'll see what he's doing. And as Paul reasoned about righteousness and self-control in the coming judgment, Felix was alarmed.

Might we say that a chord was struck with Felix regarding the gospel truth. He was alarmed at the gospel.

Actually, this is literally translated as terrified. And he said, go away for the presence. When I get an opportunity, I will summon you.

He had enough of that. For some reason, we meet his wife. And I don't think Luke is just filling his word count for his account to get a good grade for Theophilus, to fill in a couple extra words that we did in grade school.

[31 : 09] But history claims that this woman is Felix's third wife. And the scandalous means of their union between Felix and his third wife here would further discredit Felix's character.

Not only Felix's character, but also his wife's character. In other words, I think Luke is trying to say, when sin meets the gospel, when guilt meets the gospel, they don't want anything to do with it at all. Paul strikes a chord. But was it actually Paul? Was it the message of the gospel? Of change?

Well, as Felix investigates further, he discovers the unsettling reality that the gospel brings to him. It reveals that Felix and his wife, for some reason, Gentile and Jew, have come together at this time, which was a no-no for the Jewish nation to be a people designated as God's people at this time in history.

It's unsettling because Felix is revealed as a broken judge that he is. A sinful judge.

[32 : 37] An imperfect judge. And that one day, he will meet the true judge. The one who will judge Felix's greed.

And that will judge Felix's lusts. In other words, truth will rise someday. And in a very real and a personal sense, Felix is looking for information.

What in the heck is going on here? He experiences firsthand the reason for the accusations. It had nothing to do with Paul.

It had nothing to do with the message. It had everything to do with Felix. The sinner. It's a problem of the heart of those who reject God's metric of righteousness.

And isn't that even true today? Even as we enter into June, which is now labeled as secular paganism of pride month. Of celebrating sin.

[33 : 44] Celebrating lawlessness. And what's Felix up to, we might ask? Well, here it is. Verse 26. At the same time, he hoped that money would be given to him by Paul.

He's looking for an investment. And so he sent him, knowing that he's not going to buy Paul to remove his chains. He sent for him often and conversed with him.

Trying to earn his money. Verse 27. Verse 27. When two years of this passed, Felix was succeeded by Horcius Festus.

And desiring to do the Jews a favor, Felix left Paul in prison. There is no justice. Felix didn't come to Paul for the gospel.

He came for an investment. As the tune goes, the true colors are shining through. Right? Paul's charitable actions of bringing alms to Jerusalem.

[34 : 47] When he came to Jerusalem, trying to get there before the Passover. Or Pentecost, rather. He had with him a bag full of money.

Gentile offering to bring to Jerusalem that they wanted to give to Jerusalem. But that translated to Felix that Paul had some stacks on him.

And Paul could have played the system. But he didn't. He didn't play the system. You should see that bribery is definitely not a Christian's way up.

If morals are considered in this. Even though Paul could have leveraged this situation. He boldly proclaimed the gospel. Especially through moral terms.

Which confronted the unrepentant sin of this husband and this wife. And who knew the way. Just as they knew the way.

[35 : 47] He was informed of the way. But he did not know the way. Personally. The way did not know him. And so there's a difference between actually knowing information.

But being transformed by the information. So too is that true to us as we hear and receive the gospel. But do you know the gospel? Does God know you today? That's a better question. And to say the least. This corrupt governor received the gospel wake-up call. You see the gospel will strike a chord. Always will strike a chord.

And we'll just say as long as it's preached biblically. And not like some self-improvement plan. Some self-help step plan. That's a popular message. And many churches that are meeting at this time.

Of ways to improve your life. And be a better you. Forget that nonsense. The gospel needs to strike a chord. With all of us. In dissonance or delight.

[36 : 53] The gospel truth confronts a world of lies. The gospel call is a call to surrender. The gospel hope is not in our works. Or our righteousness.

But the works of Christ. And the righteousness of Christ. Who died the death that we deserved. And the grave could not hold him. And he rose. Victorious.

As God. And Lord. And will return. And reign. As judge. And while many of us have been struck. By the injustice of this passage.

We have to understand. The greatest injustice humanity can ever commit. Is rejection of the gospel. Amen. Amen. Why does the gospel strike a chord?

Well. We see it. Its truth is its own defense. And so as I make my own. Peratio. With you today.

[37 : 58] It should strike a dreadful chord. With us all. We turn on the news. We see injustice. We see. The. The pitiful. Sinful. World. Trying to handle things.

Trying to. Fix sin. With more sin. And then. It producing. More sin. And it just. It's a secular. Ideology. That will collapse.

In due time. And it's dreadful. When we see. This injustice. As a church. The best. If you're looking for self-help.

I'll just give it to you. If you want to reduce your blood pressure. Just turn off the news. For a little while. There's your self-help sermon. But. We're reminded. That this world. At this time.

Is. Full of. A broken system. Of what a world. Is trying to find justice as. Apart from God. We're reminded.

[38 : 54] That our worldly justice system. Is broken. So broken. That you see criminals. Often more protected. Than people who are innocent. Strikes a chord.

When injustice. Comes against the innocent. From a fetus. To a felon. Or a convicted felon. Should strike a dreadful chord. For us. When the road of obedience.

May require. Even our very lives. Facing injustice. So how should the church. Respond biblically. To injustices like that. Well. Number one. We can lament.

Injustice. The Bible calls us. To lament injustice. To cry. Out to God. To avenge. Injustice. We can also. Confront the lies. To speak up.

Boldly. Against injustice. And advocate for truth. As a church. We can also. Rest in God's promises. That God will judge. Injustice.

[39 : 49] Fully. And finally. Someday. Can also rejoice. In the God. Who. Comforts us. Knowing that God. Will never forsake us.

Even if we are. Bound in chains. Facing our own injustice. But we also remember the end. That God will always keep his promise. However. That's.

Something that strikes a chord. For all of us. Is injustice. But going deeper in this passage. Nothing strikes a chord. More profoundly. Than the gospel. Nothing.

Strikes a chord. More profoundly. Than the gospel. But we have to ask. Why? Why is this? Well. For an unbeliever.

It should strike a dreadful chord. If you're not in Christ today. If you've never placed your faith. In Jesus Christ. You're probably mad at me. And for good reason.

[40 : 46] But are you mad at me? Or are you mad. At the metric of God. That you're continuing to ignore. In your life. It should strike a dreadful chord.

With some. Who like Governor Felix. Don't want to take responsibility. For their actions. Who dismiss the gift of God. To chase the things of this world.

Who continue. To rebel against God's ways. God's metrics. And God's truth. And continue to live. Unrepentant lives. And if this dreadful chord.

Is struck in your heart today. I'm going to ask you. To not ignore it. Don't ignore. That feeling. Of dreadful. Of that dreadful chord. Being struck. Because according to Daniel. Chapter 12. And as Paul testified. In this final resurrection.

[41 : 43] Of the just. And the unjust. It would be the most unloving thing. For me to do for you today. And give you some. Self-help. That is not in accordance. With you repenting.

Of your sin today. Repenting. And turning. From God. I'm going to ask you. To stop running. From God today. Today.

Is the day of salvation. Turn from your wickedness. And turn towards. A living God. Whose arms are wide open. To receive you.

Who passionately. Relentlessly. Pursues. His people. Who loves. His people. Turn to the one. True. Living. God today. How? By your faith. Repentance. And faith. God. But maybe. You're a Christian today.

[42 : 39] And the gospel strikes. This delightful chord to you. You're reminded. Of what you've been saved from. You've been saved from. All of which. Felix and his wife. Are guilty of. The gospel strikes.

This delightful chord. Because you sense. That pardon. That freedom. That even if you are chained. And bound in this world. You're still free. In Christ. The gospel strikes.

A delightful chord. Realizing that the brokenness. Of this world. Will expire. The injustice. That faces the church. All over the world. And even in our country. Will expire.

According to God's plan. It should strike. A delightful chord. Trusting in the bloodstained cross. An object. That we are reminded of. Of our pardon. From sin. The severity.

Of sin. That the culture. Likes to minimize. And actually celebrates. We look. As a church. At the bloodstained cross. And remember the cost. That Jesus Christ.

[43 : 36] Bore in his flesh. To purchase us. To wash us. White as snow. Amen. It strikes a delightful chord. With us.

Hoping in Jesus Christ. Being the way. The truth. And the life. We will all be called.

To give an account. To a holy God. We will have. Our exordium. With the holy God. We will have. A narratio. With the holy God. We'll have. A conformatio. A peratio. All of this. With the holy God. But only in Jesus Christ.

Will we have. A refutateo. A refutation. That will go against. The charges. That we are guilty of.

[44 : 31] Before a holy God. You see that. And unlike fickle. Felix will call him.

God's judgment. Is not flawed. God's judgment. Is flawless. Whose standards. Was lived. Perfectly. Through the life. The death. And burial. And the resurrection. Of Jesus Christ. The one in whom. We have hope in. To find freedom. From our sin. What will your.

Refutateo. Be. When you face. That holy. Plaintiff. May we remain. Steadfast. In the gospel. And rest. In its defense. And the promises.

That we all have. In Jesus Christ. Amen. Let's pray.